



# The New Mexico FREEMASON

Volume 2023 Issue 6

September 30, 2023



**SAVE THE DATE**

## Grand Lodge of New Mexico Annual Communication

**MARCH 14th, 15th, & 16th, 2024**

**Be A Part of Creating the Future History of Masonry in  
New Mexico!**

Special room rates will be available Wednesday through Saturday Nights with  
event code.

Registration & Hotel Reservations will begin mid-November.



---

## Let There Be Light

Religion is taught in many ways.



Thomas L. Schenk  
Grand Master of Masons

Not long ago an English schoolmaster, a veteran in that high service, was asked:

"Where in your timetable do you teach religion?" He replied:

"We teach it in arithmetic by accuracy."

"We teach it in language by learning to say what we mean."

"We teach it in history by humanity."

"We teach it in geography by breadth of mind."

"We teach it on the playground by fair play."

"We teach it in kindness to animals, by courtesy to servants, by good manners to one another and by truthfulness in all things."

"We teach it by showing the children that we, their elders, are their friends, and not their enemies."

Freemasonry is not a Religion, nor should it be a substitute for religion, it is, however, Spiritual.

Freemasonry is a completely tolerant organization.

When Freemasonry accepts a Christian, or a Jew, or a Buddhist, or a Muslim, it does not accept him as such, but accepts him as a Man, worthy to be received into the masonic fraternity.

We do not apply a theological test to the candidate.

We do ask a man if he believes in God, and that is the only religious test. Belief in God is faith: belief about God is theology. As freemasons we are interested in faith only, not in theology.

Religion should not be discussed at masonic meetings, functions or gatherings, for it is not religion that draws us together; but rather faith.

Freemasonry stands for the values that are supreme in the life of the church and expects each member to follow his own faith and to place his duty to God above all other duties.

We are sure that a member who is true to the principles and the teachings that he learns in Freemasonry will be better in life because of it.

My humble opinion.

## The Junior Warden

Exemplifying the Plumb.



Kevin L. Fitzwater  
Junior Grand Warden

We all know who the Junior Warden of a lodge is. He is the first elected officer in the “chairs.” He calls the craft from labor to refreshment and back again at the command of the Worshipful Master. But what and why is he there?

Let’s start with the title “warden.” The noun warden has traditionally been used to talk about someone in an official supervisory position, especially in British English, but the prison guard definition goes back to the early thirteenth century, when it meant “one who guards.” The root is in the Old English word weard, “a watchman or sentry.” Think of the duties of the Junior Warden as detailed in the Official Monitor and Ceremonies. The Junior Warden oversees the Craft during the hours of refreshment. This traditionally finds the Junior Warden in the kitchen (as so

many in the progressive line find out!).

While at refreshment, the Junior Warden is tasked as the watchman over the conduct of the craft, not just to ensure that no one turns the means of refreshment into intemperance or excess. Remember: his jewel is the plumb. It is his for a reason, for he ensures that each brother be reminded of his obligation to walk uprightly in all his actions. At refreshment, his is the pillar of authority. When raised, he has responsibility to be “weard” over the craft, and even the lodge room. Traditionally, he is charged with the oversight of the lodge room at refreshment, to the point of being required to remain there while the craft is at refreshment.

The Junior Warden has roles of greater gravity than first envisioned. When so directed by the Master of the Lodge, he shall be the one to prefer Masonic charges for possible trial. He may at any time be requested to sit in the East and lead the lodge in the absence of the Master and Senior Warden. It is incumbent on the Junior Warden to be proficient in opening and closing his lodge and knowledgeable of the order of business. He should be mentoring the line following him, by instruction, assistance, and more importantly by example, to assume his position upon his advancement. And it is never too early to start preparing for his time in the East!

Another definition of a Warden is one who is responsible for the caretaking and wellbeing of others, for their moral and Masonic nourishment. Think of game warden as an example. So... wait... we are back to the kitchen!

What’s for supper, Brother Junior Warden?!

## In Service

Serving those who have served.



James Bungard  
Junior Grand Deacon

Members from Dona Daylight Masonic Lodge #78 visited the New Mexico Department of Health's State Veterans' Home, 992 S. Broadway in Truth or Consequences, NM on August 8, 2023.

The New Mexico State Veterans' Home (NMSVH) is a state-of-the-art facility located on sixteen picturesque acres in Truth or Consequences which provides long term, sub-acute, memory care, and assisted living care for any honorably discharged veteran, their spouses, or parents of veterans killed in combat action. The facility offers 135 nursing homes and ten assisted living beds.

64 handmade quilts and 164 pillowcases were donated and distributed to the resident Veterans and support staff living and working at the Veterans Home. The handmade items were made and donated by Mrs. Beverly and Colonel Gunnar Carlson, US Army (retired) and in collaboration with Dona Daylight Masonic

Lodge #78. The items were hand delivered personally to the individuals. Each resident Veteran chose their own quilt and pillowcase.

Many wonderful conversations took place while visiting with these Veterans, you could see their faces light up when each member was approached. It was noted that a few were Freemasons, several were Purple Heart recipients, and a few were veterans of WWII.

A heartfelt thank you was given to each Veteran for their military service and contribution to our country. The support staff was also recognized and thanked for the service they provide to our military veterans residing at the home. It was truly an amazing honor to be able to thank and recognize these Veterans personally. It was very emotional for all participating and truly a humbling experience.





## Get Involved

Expand your world of Freemasonry.



Harry W. Jenkins II  
DDGM - 4<sup>th</sup> District

You joined Freemasonry for your own reasons. Now that you are a Brother why are you just sitting there?

Have you visited another Lodge in the last year in your district?  
What about outside your district?

I was asked by Companion and Sir Knight Stephen Balke if I would like to go to Grand Encampments Easter Observance in Tempe AZ, a month after I became a Companion/Sir Knight of the York Rite. This was the start of my Masonic travels.

If you are only involved with Blue Lodge then get a Masonic Passport, then plan and visit all the Lodges in your district. You do not have to visit them all in a year, but why not? Once you have completed your district start visiting outside your district. Have you gone to Grand Lodge Annual Communion? Remember you do not need to be an officer to attend.

If you are a member of a side body like Scottish Rite, Shrine and or York Rite, then plan on attending the Scottish Rite Valley Reunion or Shrine Ceremonial or York Rite Festival or all of them, to name a few. You can also go out of state and visit other states sessions.

What about the Youth Groups? Have you attended a Rainbow Girl, DeMolay or Jobs Daughters meeting? What about Rainbow Grand Assembly or the DeMolay State Conclave?

These are just some of the visitations available so get off your backside and get out there and visit.



## The (Many) Role(s) of Ritual

Our Greatest Treasure should be our Greatest Tool... in many ways.



Scott Jaquith  
DDGL - 2<sup>nd</sup> District

*All of the opinions contained herein are my own and do not reflect the views of the Grand Lodge of New Mexico*

Ritual work in the Second Masonic District has been quite up-to-par and I've been impressed by the quality of the work that is being performed during openings and closings and degree conferrals; that is to say that our Masons know what to do and they know how to do it. New candidates are being made into Entered Apprentice Masons and some are even progressing to the following degrees. The lectures are a challenge in District 2, as are the charges, gavel lectures, and Bible presentation, and I continue to encourage every Mason to learn the lectures for the degrees as that will help bring a Mason to a fuller understanding of our symbolism and teachings. There is no hack or shortcut to memorize the ritual work, it just takes time and diligent application, but once you commit the work to memory you will gain the knowledge to further instruct new

Masons and carry on the traditions of our fraternity.

The effects of Covid are still being felt in District 2 and the circumstances of life have caused many Masons to move elsewhere, lose interest in the fraternity, or find another outlet for their civic engagements. The same Masons who were present and participating in their lodges before Covid are the same ones who are still present and participating in degrees, in the roles as officers, and in the lodge charity efforts. But in this lecturer's experience there is a distinct difference in the ritual and the character of the lodges; there is certainly a marked departure in the quality of candidate who has petitioned the lodges.

We've also been receiving a significant number of visitors and petitioners for affiliation or plural membership from out-of-state Masons, particularly from Texas and California, and others from New Jersey and Illinois. I don't know how that will translate into ritual proficiency or increased participation in degrees and officers' roles, but having assistance from out-of-state Masons who are willing and able to learn our ritual might just be the jolt District 2 needs to reenergize its lodges.

I can't provide a set of numbers of degrees conferred or ritual sections returned for the reader to review because I'm going to stray from the doctrinaire and venture into philosophy for this lecturer's report.

In your literary explorations you may have become familiar with the Strauss-Howe Generational Theory which sets forth the cycles of American history and seeks to explain how they develop. According to the Strauss-Howe Generational Theory, each great epoch in American history is divided into what is termed a saeculum, a Latin phrase that corresponds to the span of a long human life, roughly 80-90 years. Each saeculum is divided into four

generations which are defined by a generational archetype. Each archetype is defined by seminal moments in its collective history, and the break between one generation and another is termed a “turning” and corresponds to a pivotal event that shapes one generation and separates it from the next.

The Strauss-Howe Generational Theory posits that generations of America’s citizens are influenced by the development and outcome of American history (perhaps, conversely, American history is influenced by the generations?) and is organized into four “turnings” thusly: the High, the Awakening, the Unraveling, and the Crisis. During the High, societal cooperation is at its apex, conformity for the benefit of the group is paramount, and individualism becomes secondary. The Awakening period sees the marked rise of the individual and cultural norms and defining institutions become the focal point of society’s ire. The Unraveling is the zenith of the individual and the cooperative society is now a distant memory; all the institutions that defined the culture are long forgotten. Finally, the Crisis is the nadir of American society and after all of the cultural institutions are shattered and individualism has realized its full potential (variously interpreted as chaos), the cycle begins again and the High follows suit with the remaining generations in tow. Unfortunately, the Crisis period is also ended by a major and violent conflict which rebalances society and causes the culture to focus once more on cooperation and the subordination of the individual and the cycle begins anew.

So why does any of the aforementioned matter? To Masons? To any of us?

We’ve all seen the graph that shows that Freemasonry in America was at its height (in numerical terms, of course) in the year 1959 as a result of the GI who returned home after World War II and wanted nothing more than to belong to his local lodge, to conform to his society, and to fit in to his community. After that, membership declines as the rise of the individual in society becomes the focal point and distrust in anything resembling organization is the norm; this is the florescence of the Baby Boom generation. The same can be said for the previous saeculum when Freemasonry during and after the Civil War achieved widespread popularity across the broader culture in the wake of a supremely destructive period when society’s institutions had failed and America needed to be reunited and rebuilt. The saeculum before that proved similar during the American Revolution and in the years following America’s victory and initial foray into self-determined government.

This might all seem coincidental or “junk science” and I might be tempted to agree with you if I thought human beings were more sophisticated than we really are. Alas, we are not, and humans are not nearly as complex as we believe and we certainly are not as removed from the patterns of nature as we pretend. We haven’t yet transcended nature and the rules and designs laid out in the Holy Bible are not yet obsolete. While we might be tempted to imagine human history and progress as entirely linear, it appears that it is more circular or, perhaps, drawn like a corkscrew, with human society taking two steps forward and another one back; ever moving forward, but with a few hiccups along the way.



The number 4 is a mystical number in many ancient traditions and in Freemasonry we refer to the number 4 almost as often as we do to the number 3 in our Masonic ritual, perhaps more if one considers balance and symmetry with reference to the number 2 to include a further division into the number 4. Thus, the generations of man are divided into youth, young adulthood, manhood, and old age using the rule of four. Broadened to a societal level, each era in man's life can be divided equally with the same effects: the High, the Awakening, the Unraveling, and the Crisis.

Freemasonry teaches us all how to deal with each stage in our life. This is especially true if a Mason pays close attention to the overall themes (and as carefully then to the details) of the three Masonic lectures, all written thoughtfully and each word selected precisely to encourage the desired emotional effect. If you choose to memorize any of our lectures you will realize that whomever their creators were they encoded hidden philosophical meanings within them to weave a tale for the reader to emulate.



So how does that apply to Freemasonry? I believe that we have reached a fourth turning in Masonry, as well. The High of the post-World War II years led to the Awakening of the Baby Boom years and the decline in membership as individualism increased. Following the Awakening the Unravelling has caused a skepticism in organized civic institutions which will eventually lead to a Crisis and a new High.

That leads us to the present day and to a society in search of meaning. Countless essays have been published recently and seminars given on how to court the youngest generations of Masons and how to appeal to young men who grew up in a different era without the benefit of wisdom from the previous generations. But Freemasonry provides that guide for all of us. Look at the walls in the entryways to any lodge in the state and there you'll see the Masters who transferred their knowledge to us today. While they may not be present in physical form, they certainly are with us in spirit.

It's my belief that Freemasonry is the answer to what ails us; it's a guidebook to life. Looking out into our broader society it's clear that there are very few institutions that have any answers for any of us. Yet here we are, disparate groups of men reciting timeless rituals that bind us to each other as if we'd been born siblings, teaching acolytes the same lessons that we've learned and have been taught for generations.

Freemasonry has withstood three centuries of ebb and flow and it still retains much of its ancient character. All that is left for us to do is to continue to be shining examples of our Craft and to be present when the new High returns.

---

## **Observing the Craft, a Book Review**

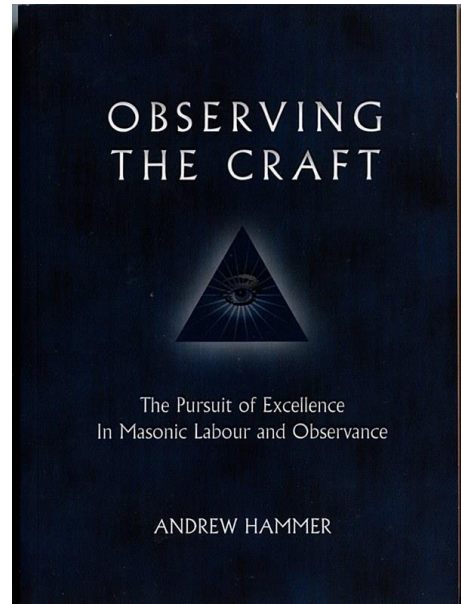
“The Pursuit of Masonic In Masonic Labour and Observance”

Burx Norrod Junior Warden Sandoval Lodge No. 76
---

There are very few books that have made a solid impact on my Masonic journey, as most I've read have been historical in nature, helping me to

understand where a piece of ritual originated from, or how the Masonic Apron evolved. While merely trivial to most - my curiosity behind everything that is in our Craft is part of the reason why it led me to knock on its doors a decade ago, in 2012 while living in Northern Virginia, the D.C. Area.

As a newly minted Master Mason, I stumbled upon the book *Observing the Craft* while looking for Masonic books of interest - and ordered it due to its intriguing title and book cover. “The Pursuit of Masonic In Masonic Labour and Observance” on its cover page caught my eye - after reading the book - my thoughts have never wavered from it, influencing me in my journey all the way through. It is my hope that you - whether you're an Entered Apprentice, or one who's been in our Craft for quite some time, will take the time to get this book, and maybe obtain a refreshed view of how our beautiful Craft we call Freemasonry can, and should be observed.



It's a short book - only 145 pages - nothing as nearly as complicated as any writings by Brother Albert Pike or some others of his era ... it's written by a Past Master of the Alexandria-Washington Lodge No. 22, a Lodge in Alexandria, Virginia. I had no idea that the author was the Secretary of this Lodge at the time ... so I reached out to him, letting him know I read his book and that I would be visiting his Lodge, which was located maybe 30 minutes away due to traffic. A fantastic conversation was had after an enlightening experience at his Lodge - that was followed by a 'Festive Board' as they called it, not a dinner. It was also a catered meal, and thus had my eye opening discussion with WB Andrew Hammer over meat and drink. And - we discussed the matters of the Craft that he outlined in his book, that contained 8 Chapters.

In Chapter 1, titled “Why Does Observing the Craft Matter?” - I especially liked the paragraph that I think summarized this:

“Observing the Craft is understanding the things we do definitely have meaning, and when we discover that meaning, we understand why it is important that the meaning be observed and respected as we go about our Masonic labour. It is not resigning to the response of ‘That’s just the way it’s always been done’, but endeavoring to find out, even if we might never be sure, why it might be done that way. The men who established our rituals and codified the structure of the Craft would be appalled at the notion that nothing was ever to be questioned, studied or understood, but merely followed in a manner more befitting sheep than seekers of light.”



Because I myself tend to question everything - this right here resonated with me - and kept my interest throughout - as I could see the author and myself were like minds. Observance is focusing on the 3 Degrees of the Blue Lodge ... so much that we learn not only our rituals that allow us to progress through the Degrees, but to take it a step further and to learn the lectures, charges, and other ritual - as it is said that to be able to memorize something, you can internalize it.

This book talks about the 'distractions' that we as Masons are often having to deal with. These are not too obvious to most, as many are knocking on the doors of Freemasonry due to wanting to contribute to their community, or otherwise associate our ancient fraternity as an organization of good men who do good deeds, and want to be a part of it. There's nothing wrong with this thought process - but if that becomes the main focus, there's no distinction between the many wonderful other fraternities that exist - take the Veterans or Foreign Wars club, or the Elks that are 2 doors down from our own Lodge. "To inculcate the principles of Charity, Justice, Brotherly Love and Fidelity; to recognize a belief in God; to promote the welfare and enhance the happiness of its Members; to quicken the spirit of American patriotism; to cultivate good fellowship; to perpetuate itself as a fraternal organization, and to provide for its government." - sound vaguely familiar? It's the mission statement of the Elks.

There are quite a few other examples of groups that are considered 'Masonic', yet either don't subscribe to the principles laid out in the 'Symbolic' Lodge for one reason or another - or groups that are formed in order to expand Masonry into the profane world. This can lead to a watering down of what Speculative Masonry set out to be. William Preston said it best in his Illustrations of Masonry, "Were the privileges of Masonry to be common, or indiscriminately bestowed, the design of the institution would be subverted; for being familiar, like many other important matters, they would soon lose their value, and sink into disregard."

WB Andrew Hammer puts his book together in a very easy to read compilation that consist of 8 chapters, consisting of:

1. Why Does Observing the Craft Matter?
2. What is Observance?
3. Dealing with Distractions
4. The Pursuit of Excellence
5. Dress
6. Ritual
7. The Festive Board
8. The Observant Lodge

If you've been a Freemason for any period of time AND feel that there's something missing from the lessons learned from the first 3 Degrees of the Craft ... this book may be worth going online and getting, to see how you yourself can see what issues (if any) there may be ... and more importantly, see how you yourself can be an Observant Mason in an ever growing environment where Freemasonry seems to be no different than those many other do-good fraternities that abound /G\



---

---

## The Chapel – 2023 to September

Good and Faithful Servants Called Home

Our Dear Brothers who have laid aside their working tools and have Passed To The Grand Lodge Above. May it be their portion to hear from the Judge Supreme ...

“Well done my good and faithful servant, enter now to your reward”

<b>Brother</b>	<b>Lodge</b>	<b>Deceased</b>
J. Gregory Boyd	Socorro Lodge 9	1/1/2023
Teddy Alan Adams	Zia Daylight Lodge 77	1/14/2023
James Howard Thwaites	Lebanon Lodge 22	1/16/2023
James R. Byrd	Hobbs Lodge 63	2/6/2023
Robert William MacDonald	Ruidoso Lodge 73	2/11/2023
George Egbert Evetts	Tucumcari Lodge 27	2/13/2023
James Clarence Sampson Jr	Sandia Mountain Lodge 72	2/15/2023
Carl B. Berghofer Jr.	Cerrillos Lodge 19	3/9/2023
James M. Coslin	Bethesda Lodge 64	3/20/2023
Gary Joseph Schwartzman	Temple Lodge 6	3/23/2023
Chester H. Phelps	San Juan Lodge 25	3/28/2023
Dallas Brown Jones	Portales Lodge 26	4/28/2023
Edwin L. Dunagan	Eddy Lodge 21	5/11/2023
James R. Gibson	Eddy Lodge 21	5/14/2023
William C. Hobart	Clovis Lodge 40	5/16/2023
Bobby Gene Dixon	Felix Lodge 29	5/25/2023
Richard J. Forrest	Eddy Lodge 21	5/27/2023
George H. Martin	Clovis Lodge 40	5/30/2023
George Karl Hay	Portales Lodge 26	6/6/2023
David Roland Myers	Portales Lodge 26	6/12/2023
Tracy Stephen McCallum	Bent Lodge 42	6/13/2023
Tedd C. Walters	Silver City Lodge 8	6/15/2023
Gayle Dean Hennigan	Socorro Lodge 9	6/20/2023
Larry Charles Stiles Jr	Felix Lodge 29	6/29/2023
Robert A. Blair	Hobbs Lodge 63	7/5/2023
Von W. Burba	Eddy Lodge 21	7/9/2023
Wayne Roy Conwell	Temple Lodge 6	7/9/2023
John Robinson Secrest Jr	Sacramento Lodge 24	7/15/2023
Billy L. Owens	Portales Lodge 26	7/19/2023
Duane Erwin Walker	Edgewood Lodge 82	8/11/2023
William O. Collier	Chama Lodge 17	8/31/2023
Anthony Leon Sanford	Temple Lodge 6	9/1/2023

Please let us know if there are additions to the list above. We will add them in subsequent issues. Please keep these Brother's families in your thoughts and prayers.



---

## September 23 THINK

The Cabletow

"The length of a cabletow" is not a common expression, but how many know just how long in feet and inches it truly is?

A cabletow's length from shore is exactly 600 feet. A fathom is 6 feet, and a cable's length is 100 fathoms, thus 600 feet.

Symbolically, and more truly, a 'table's length" is the distance a Brother will go to relieve another's necessity.

-Anonymous-

---

## Late But Great

Brotherly Love, Relief and Truth



As I sit here and work to squeeze this issue into September at the 11<sup>th</sup> hour, many pop-culture references come to mind. The issues are intended to go out at the beginning of the month and one thing after another – that is, one decision after another – brought me to this point. As with each of us, it's not the circumstance, but our response-ability that matters. Our Lodges have the Ashlars to remind us that while we circumambulate life, we are able to reflect and improve.

The October edition of the Freemason will be targeted for mid-month, and November will be intended for early in the month.

If you've noticed the quality and quantity of contributions just keeps getting better. THANK YOU to the leadership of the Most Worshipful Grand Master and the Grand Lodge officers for setting a pace that not only provides an example but has also been bringing home the topics and experiences that may inspire us to act and encourage feeding momentum. Please consider sharing what you do with all of us – it may inspire greater and more activity in Masonry in NM!

*cardcakraigs* We look forward to helping you to share all the things you're doing to help Masonry and your Lodge or group grow!

sbalke@nmmasons.org

NM Freemason  
Grand Lodge of New Mexico  
PO Box 25004  
Albuquerque, New Mexico 87125-0004